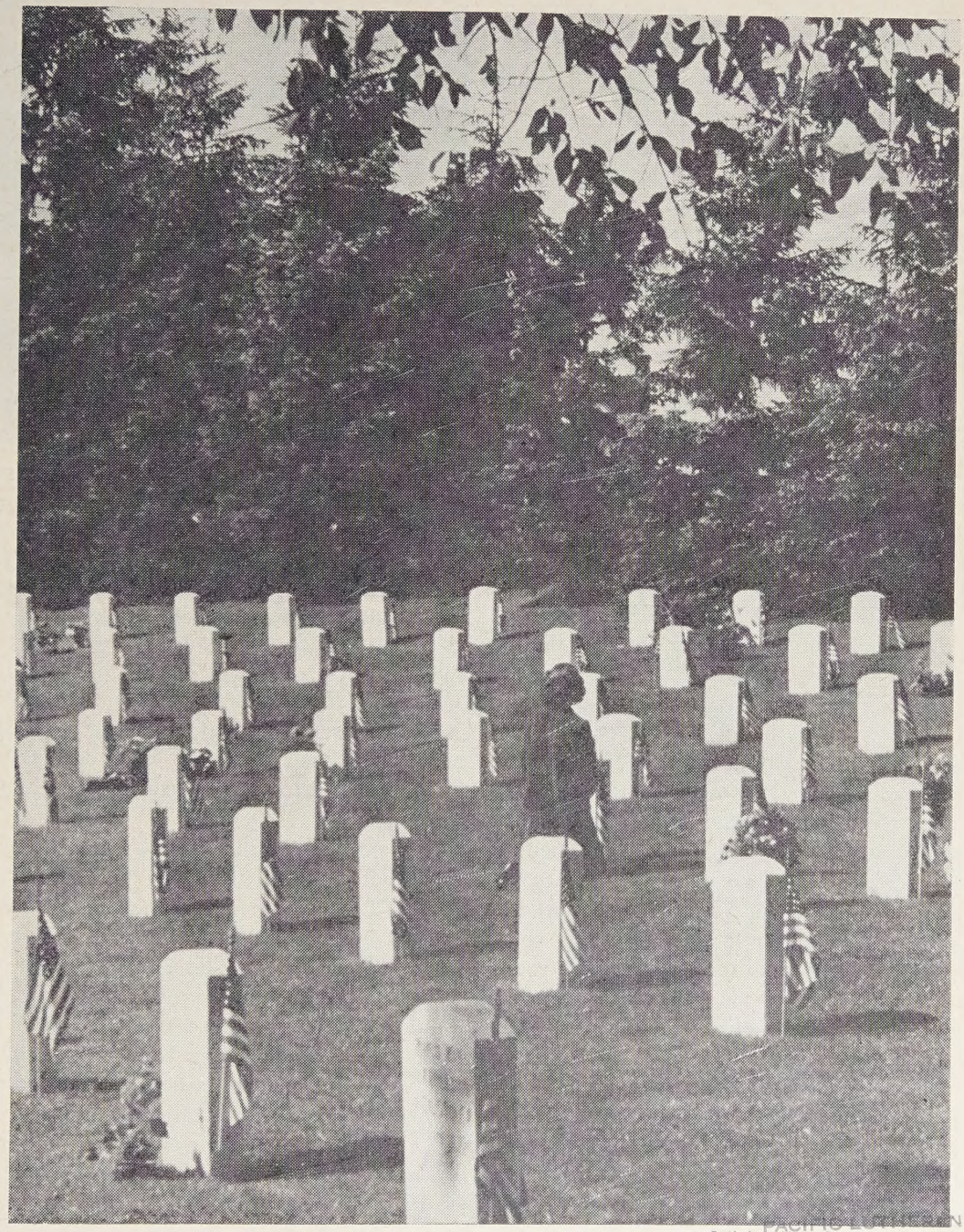
Lutheran Herald



"Stones Which Cry Out for Peace"

Religious News Service Photo

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Lilje: A Man With a Message for Youth

Oscar A. Anderson

RNS

Dr. Hanns Lilje

Dr. Hanns Lilje has many impressive titles. Yet it will not only be the fact that he is president of the Lutheran World Federation and the Bishop of Hannover, Germany, which will give deep appeal to his messages at the International Young People's Luther League Convention at Fargo-Moorhead this summer. Rather it will be because Dr. Lilje has a personal interest in youth, a wide experience with youth, and a vital message for youth.

The primary purpose of Dr. Lilje's journey to the United States this summer will be to address two Lutheran youth conventions; namely, the Augustana Luther League Convention in Boston, Massachusetts, and our own Young People's Luther League Convention. That one of the busiest and most influential Lutheran Church leaders would accept the invitations of these two youth groups bears out the earnest concern for youth that was evident in Dr. Lilje last summer in Hannover at the Lutheran World Youth Conference. In spite of the fact that many thought Bishop Lilje too busy to be asked to bring a greeting to the youth assembly, he immediately responded to the request that he speak to them when he heard that the youth themselves were asking for his appearance on the platform.

Prior to becoming the Bishop of Hannover, a provincial church of 3,000,000 members, Dr. Lilje served as general secretary to the Student Christian Movement in Germany, and vice-president of the World Student Christian movement. It was only natural that at his consecration as Bishop of Hannover in 1947, a great youth rally should be held, at which time two thousand young people stood in the ruins of the Cathedral Church in Hannover to hear him speak. His words to them at that time were especially significant because he spoke as one who had suffered for the sake of Christ, having been imprisoned and sentenced to death for his opposition to the Nazis during World War II. Today, the youth leaders of Germany attest to the fact that no one can equal Lilje in his ability to catch and hold the interest of youth.

Because of his own personal convictions, his contact with youth, and his varied experiences, Dr. Lilje has a message for the rising generation in the entire and especially to Christian youth. This writer h opportunity to ask Dr. Lilje last summer in Han what the burden of his message is to the youth Church today. His reply was a quiet and enthu one: "I tell them to choose and enter all the variou nues of human endeavor—science, industry, p whatever is their choice; to go as deeply and full their chosen fields as they possibly can, and to do for Jesus Christ."

With this large concern for a sense of vocation a Christian youth, Dr. Lilje is a "natural" to speak Luther League Convention theme: "Thy Will be on Earth!" Because of his message, his excellent mand of English, and his eloquence as a preache Lilje will deliver the sermon at the Sunday mo outdoor festival worship service on July 5. He wi address a special closing convention rally on S evening. An opportunity will be given to our Le to meet Dr. Lilje informally also.

Luther Leaguers and pastors can become acqu with this great Lutheran leader by reading the dr story of his imprisonment written in Dr. Lilje's words in the book, "In the Valley of the Sha Copies are available from Augsburg Publishing at $1.25.

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inneapolis, Minn., June 2, 1953

Lutheran Herald

'Up Front in Korea"

Chaplain Walter H. Nordby, Lt., CHC, USNR
Regimental Chaplain, 7th Marines with the First Marine Division in Korea

ig to Live and Live to Fight" is the slogan of the Sevth Marines Regiment in Korea. The battle actions the regiment show that the slogan came after experiing the realities it expresses. The much publicized ttles of "The Hook," "Vegas," "Reno," and "Carson" ive proved the capability of the "Fighting Seventh Maes." Even fighting Marines are men who desire to ive spiritual counsel and religious services.

The Seventh has three chaplains, two Protestant and ie Catholic, that live with the three battalions. The o Protestants share the coverage of the battalion rved by the Catholic chaplain, and the Catholic chapin holds mass in all three units. Jewish services are ovided through the Division.

A chaplain with the infantry does not find many idle oments. When his battalion is up on the line, he oops their areas, holding services in the trenches, bunks, and aid stations. Every day is "Sunday," as the chapin holds many services every day. The chaplain soon ts to know his congregation and finds his work of rvice expanding. He counsels Marines with family oblems, offers advice to men with routine troubles, id ministers to the spiritual needs of his men. The aplains have capable assistants who are usually seaned Marines that act as jeep drivers, body guards, and stodians of all the gear a chaplain must carry with m.

A chaplain recalled to duty from his civilian parish ads that there is little here in Korea to remind him the vast sweep and scope of the fast moving actions World War II days. The front es facing no-man's land extend r miles up and down hills, wind- g like the Great Wall of China ross rolling terrain, rice paddies id great jagged peaks. The men e in sand bagged bunkers; two, ree and four to a bunker. The architecture and innovations in these dwellings depend upon the ingenuity of the occupants—and the American young men have never lacked in originality and imagination. Some of the bunkers are veritable bear traps and pitfalls of gadgets, latches, stoves, collapsible bunks, pin-up pictures and the ever present supply of C-ration cans mixed with a ready stock of hand grenades. Practically all bunkers have some type of stove for heating and coffee making. In most cases one hot meal a day is carried up to the lines or the troops are brought down in reliefs to advance mess tents.

The chaplain finds that his congregation on the line does not lead a safe and comfortable life. These men are harassed by rats and insects to say nothing of mud or the reddish colored Korean dirt. In spite of all this the morale of the troops on the front lines is the best in the service. It is here that one enjoys that peculiar feeling

Official U.S. Marine Corps Photo

Chaplain Nordby

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GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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only experienced, unfortunately, on the field of battle; the feeling that everyone is concerned with taking care of the other person. Such great passages as: "Greater love, hath no man than this: that he lay down his life for a friend," become a beautiful common experience. These Marines will not be stopped from going out under fire to get a buddy. None complain if they have to carry a friend for a great distance to the forward air bunker.

As for the battle actions, they are usually localized struggles involving squads, platoons and companies, sometimes battalions. However, the size of the units fighting is not a measure of their bitterness as far as the individual is concerned. The actions that carry up steep, sixty degree slopes in face of artillery and mortar fire and the desperate last stands of small units on outposts are as grim in their ways as anything the Marines witnessed on Guadalcanal, Tarawa or Saipan. Many of the actions consist of night patrols and ambushes well forward of the lines, fought out in the dark at conversational range with both sides making desperate attempts to capture prisoners. Then again there are the quiet periods of waiting, listening, but little action for days or weeks at a time, and then it may break wide open.

While the chaplain is a non-combatant he finds himself exposed to danger and combat conditions continually in his Marine ministry. This can be shown quite clearly by the recent intense battle of "CARSON." The enemy, in this case Chinese Communists, started pouring the artillery and mortars on our men at about three-thirty in the morning. The enemy attacked the outpost "CARSON" with hand grenades and burp guns in great numbers. Only after a bitter four hour hand to hand fight did the Marines succeed in pushing the fanatical Communist troops off the hill. Behind the scenes the doctors, corpsmen and chaplains were busy at the forward aid stations. They had been there when the incoming started and remained there throughout the night and all day. The heroic work of the trains of stretcher carriers, Korean Service Corps and the corpsmen, and the Marines will never fully be realized.

The "CARSON" casualties did not begin to come in until well after daylight. It was a long trip carrying heavy Marines on stretchers, often being pinned down by sniper fire for what seemed like hours. The casualties were quickly treated by capable doctors. The more serious were in a matter of minutes evacuated by helicopters to the med stations. The ambulances made steady trips back to the battalion. The chaplains were kneeling beside the wounded offering prayers and comfort. Often the chaplain assisted with stretchers and with the walking wounded. The chaplain's jeep was in full operation evacuating the walking wounded back to the battalion aid station.

When the blanket covered stretchers came in the chaplains were on hand. Every Marine carried to the forw aid station had the ministrations of a Catholic Protestant chaplain. It was a day of heartache for chaplains to see friends and congregation wounde dead. One could not help but wonder what the pic was on the other side. The counted enemy killed in tion were over sixty and an estimated ninety to nothing of the estimated seventy wounded. Undoub ly they had poor medical treatment and no spir ministry for their casualties. Life to them does not s precious and their concepts of expendable troops s brutal to us. It is not uncommon for their own arti and mortars to push them forward. The old truth, who hesitates is lost," has astonishing reality with enemy. Their own fire kills many of their troops in ery assault they attempt.

Perhaps now you can more fully understand chaplains are with the Marines up on the line. The istry is one with a deep sense of urgency. Often the c lain realizes that the shades of night may be drawn some member of his congregation. The darkness of tle and death and bitter fighting are ever present. any wonder that the chaplain preaches the Word Christ, "I am the Light of the World; he that follow Me shall not walk in darkness, but shall have the l of life. . . . Yet a little while is the light with Walk while ye have the light, lest darkness come u you. . . . While ye have the light, believe in the l that ye may be children of the light."

Social Work as a Career

Division of We
National Lutheran Co

Social work is a profession—just as law, medicine, te ing, nursing, and the ministry are. All require spe ized training and skills in their particular fields.

Social work is the art and science of helping pe to live happier, healthier, and more useful lives.

If you are interested in social work, you must be to say: "I like people. I believe that all people—b white, rich, poor, happy, and unhappy—have an e right to live in freedom, to have enough to eat, enc to wear, and a decent place in which to live. I be that people have a right to feel they are wanted in own homes and in their communities; that chil have a right to play and to go to school; that a have a right to an opportunity to work and to earn own living; that the sick—both mentally and physi —should have the attention and care they need. N than that, as a Christian I believe all people should the opportunity to develop spiritual resources which insure fulness of life. I know that many people are prived of enjoying these rights. I would like to un stand the reasons why they are being deprived. I w

(Continued on pag

The Most Disputed Passage

John P. Milton

THE REVISED STANDARD VERSION OF THE OLD TESTAMENT

II

It is a good thing to be zealous for the truth, but zeal without knowledge may be truth's worst enemy.

There has been much inaccurate and intemperate criticism of the RSV rendering of Is. 7:14. We do not find fault with the zeal which would defend the truth of the virgin birth of Christ; but we would ask that zeal be tempered with knowledge and that truth be honestly defended. That has not always been the case with the criticism of the Revised Standard Version in its translation of Is. 7:14. The doctrine of the virgin birth of our Lord does not stand or fall with the translation of the Hebrew word *'almah* in the prophecy. It rests upon the firm, clear testimony of the New Testament.

What is the meaning of the word *'almah* and the correct translation and interpretation of the prophecy in Is. 7:14?

Let us look first at a few facts about which there can be no difference of opinion.

There is a Hebrew word which beyond question has the primary meaning of virginity and which is the technical term for *virgin* in the Old Testament. That word is *bethulah*. There are more than 50 examples of the usage of this word or of derivatives from it in the Old Testament. These passages will illustrate how clear-cut is the concept of virginity in the light of the context: Gen. 24:16; Ex. 22:16-17; Lev. 21:13-14; Judges 21:12; II Sam. 13:2. The American Standard Version has translated it as *virgin* throughout; in other English versions it is sometimes rendered as *maiden* or *maid,* which may also have the connotation of virgin. This word, however, Isaiah did not use.

There is another Hebrew word which has the primary meaning of *youth* or *youthfulness*. That word is *na'arah*. The natural translation is girl, or damsel, or maiden. A good illustration of its use is found in Gen. 24:16, where the translation *maiden* (RSV) and *damsel* (AV) distinguishes it from *bethulah,* or virgin. This word is also found frequently in the Old Testament, but it is not the word used in Is. 7:14.

The Hebrew word in Is. 7:14 is *'almah*. This word is found only seven times in the text of the Old Testament. These seven passages should be read carefully in the light of their context: Gen. 24:43; Ex. 2:8; Prov. 30:19; Ps. 68:25; S. of S. 1:3 and 6:8; Is. 7:14. The related masculine form is found twice, in I Sam. 17:56 and 20:22.

If we may judge by the different versions, the word *almah* does not necessarily mean virgin in the exclusive and technical sense of *bethulah*. Check the seven passages and see for yourself. AV (King James) translates as virgin only four times out of seven, ASV three times, Douay version (Roman Catholic) twice, Luther's German four times, the Septuagint (Greek) twice, the Vulgate (Latin) twice. The American Jewish Version, the Swedish of 1917, and RSV do not use the word virgin in any passage. The point is this that if the word *'almah* must mean virgin and nothing else, every translation mentioned, including the King James' version, is incorrect in from three to seven passages and should therefore have been condemned long ago as some now would condemn the RSV. It is true that most of the versions, following the Septuagint, translate *'almah* as virgin in Is. 7:14. That may be a defensible translation as we shall see; but to say that the word *may* mean virgin is one thing and to insist that it *must* mean virgin and nothing else is quite another.

Even so staunch a defender of the faith as J. Gresham Machen, whose book "The Virgin Birth of Christ" is a classic of scholarship and of Christian faith, says, "It may readily be admitted that *'almah* does not actually indicate virginity, as does *bethulah;* it means rather 'a young woman of marriageable age.'" That is to say, the primary meaning of *'almah* is not virginity *(bethulah),* nor simply youthfulness *(na'arah),* but something between the two, "a young woman of marriageable age." It can then be correctly translated "young woman" even in Is. 7:14; for if it can mean young woman, or damsel, or maiden, or *pike* (Norwegian), or *flicka* (Swedish), or *Magd* (German), in some passages, we dare not insist that it must mean virgin in Is. 7:14; unless we claim that not only the Hebrew original but also the Greek translation with *parthenos,* meaning virgin, was inspired. That would be dangerous doctrine.

But if the translation "young woman" is essentially correct, what about the interpretation of Is. 7:14 and of the fulfilment claimed in Mt. 1:22-23, and what about the doctrine of the virgin birth?

The birth of Jesus Christ did fulfil the prophecy in Is. 7:14, but that does not mean that the language of the prophecy must correspond exactly with that of the fulfilment. The fulfilment may be greater than the prophecy. The prophecy may be like an acorn which contains within it the living oak and the fulfilment, like the living tree, gives proof of what lay within the seed. It is one of the basic laws of Biblical prophecy that it often reveals and conceals at the same time. Its primary pur-

pose is to create faith, not to satisfy curiosity or to be a preview of history.

Read Isaiah 7 carefully in the light of II Kings. King Ahaz was about to make a fatal political mistake. The mistake was to put his faith in an alliance with Assyria instead of in the living God of his fathers. Under the covenant with Abraham and with Israel, God had promised to be with His people as their God. Such a relationship required faith as well as obedience. The words of Is. 7:9b are the key to the chapter: "If you will not believe, surely you shall not be established." But Ahaz would not believe. In hypocritical unbelief he refused to ask for a sign to confirm the covenant promise and presence of God in the crisis that confronted. But God, mindful of His covenant, gave a sign anyway; or the promise of a sign, for the sign belonged to the future. It was probably a sign for the encouragement of God's believing people rather than for the unbelieving king. It was the promise of the birth of a child of the house of David who should be Immanuel, God with us; that is, he would demonstrate and fulfill that presence of God with His people which was the very heart of the spiritual blessing of the covenant with Abraham. We rightly believe that this child was Jesus, the Christ, the Son of God. The prophecy was fulfilled in Christ; yet, not the letter of the prophecy, for Mary did not call her child Immanuel but Jesus. Furthermore, naming the child Immanuel did not necessarily imply that the child was to be in a unique sense the Son of God. It could naturally be understood as a symbolic name, like Isaiah's own, like those of his two sons. Here is illustrated those laws of prophecy stated earlier: language which both conceals and reveals and which waits for the historical fulfilment to bring out clearly and fully the truth that is pregnant in the prophecy as the tree is in the seed. I know that this is not the concept of prophecy that appeals to some "literalists"; but what will an honest literalist do with the prophecy of Immanuel except to label it an unfulfilled prophecy?

The same laws of prophecy apply to the word *'almah*. Dr. Machen adds this significant statement to the one previously quoted: "One may well doubt, in view of the usage, whether it was a natural word to use of anyone who was not *in point of fact* a virgin" (italics mine). The prophet uses a word which like our word maiden does not stress the concept of virginity but which, as C. F. Burney says, would scarcely be used of any but an unmarried woman. The prophecy does not say that the woman would bear the child without getting married. The language is enigmatic as the language of prophecy so often is. The fulfilment enlarges upon the letter of the prophecy and clarifies it. The translation "young woman" does not undermine the doctrine of the virgin birth of Christ. That doctrine rests on the clear statements of the New Testament in Mt. 1 and Lk. 1. The doctrine could never have been derived rational deduction from the prophecy, yet in the tr sense of the word it fulfills the prophecy. The yo woman who gave birth to the child was a virgin, as word *'almah* implied but did not clearly state as a ma of doctrine. The child was Immanuel, God with though that name was not given him by his mot The fulfilment brought out the unique character God's presence in this child, the truth of the Inca tion, which is the fulfilment of that which lies at heart of both covenant and prophecy in the Old T ment, the promise of God to be with His people as t God forever. But the fulfilment is greater than the diction.

The Triumphant Trinity Season

J. J. Jacob

The festive half of the church year is just past. It c prised Christmas, Easter, and Pentecost cycles. We now entering the larger Trinity cycle. The three fe cycles presented God's marvelous salvation. There the Trinity Season opens the portals of the Kingdo Grace to all the world. And its twenty-seven texts like pealing chimes inviting to a finished redempti

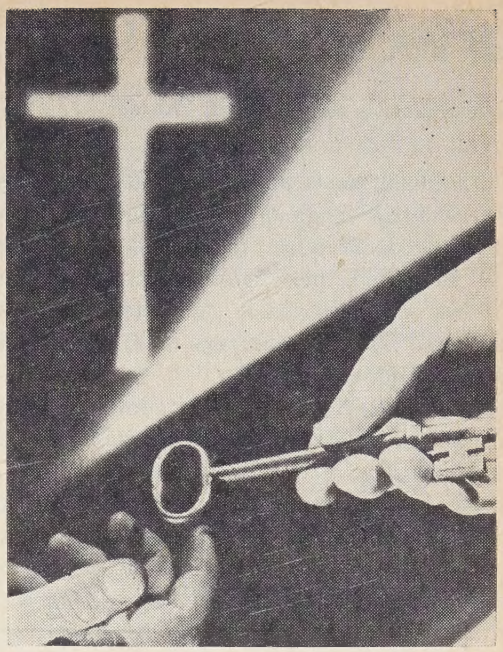
The Holy Spirit now proceeds from the Father the Son, for else none could call Jesus Lord (I Cori ans 12:3). Thus the Trinity Season becomes a challe and an invitation from the Triune God, for though atonement is truly universal (I John 2:2), we must *sonally* be reconciled unto God (II Corinthians 5: Through the God-Man's infinite atonement, all are to be saved, for "Every barrier is broken down." only as we individually accept Christ are we saved.

During the Trinity Season we note, too, how the g works of the three persons in the Godhead are in both consecutive and concurrent. Thus the work of Father is conspicuous in *creation,* the work of the in *redemption,* and the work of the Holy Spirit in *onciliation.* But we note, too, how the Holy Tri fully co-ordinates all its activities. Thus the God provides and presents this great salvation, pleading our surrender and service.

However, sovereign grace respects the threshol human responsibility. Hence Peter warns: "They c the Lord that bought them and bring upon themse swift destruction" (II Peter 2:1). And God plead Isaiah's classic appeal: "Seek ye the Lord while he be found, call ye upon him while he is near" (Isaiah 6). We also read in John 6:37, "Him that cometh me I will in no wise cast out." Thus we rejoice to that there is a blessed Biblical balance and happy mony between sovereign grace and human responsib in the Triune God's glorious way of salvation.

The Key

Mary Nygaard Peterson



It was a peaceful country. A quiet church, half-hidden, stood humbly in a fold of sheltering hills. Its modest spire kept sentry over graves in the churchyard beneath.

At regular intervals people from all surrounding acres came to hear the man in the pulpit explain to them God's Word: His laws and admonitions, His promises and rewards. Visitors, also, occasionally came, and lone ones whose burdens had become too great for them to bear. And all who came found what they sought: friendship, inspiration, rest, reassurance, comfort, strength.

But then the peaceful country changed. The church stirred with the restlessness about it, the tension, hate, and fear. The market town, which had for decades lain unobtrusive beyond the crest of the neighboring hill, awakened from its lethargy and burst its bounds. Without restraint, like some unnatural monster, it crept relentlessly beyond the hills, and filled the valleys, too.

The church, itself, began to long for growth. It was so small. The city forced its doors. Although its pews still offered space on regular occasions, yet now and then the pinch was felt—on festivals and special days, and in the Sunday school. The restless surge swept on, a growing tide. More spacious quarters were required. What else was there to do? Committees must be formed for making plans, and raising funds, and swelling membership.

The center of activity was cramped. The kitchen was too small. The dining room could seat scarce half of any crowd. The ladies moaned and almost wept that space they lacked for quilting bees, and sewing days, and such.

A mighty wave of work and will, and soon all this was changed. A wing was built—an outgrowth of the church. Its doors would pull and slide, and separate its pews from those inside. On ordinary days they could be closed to save the heating of the vacant rows. New classrooms, too, were built, and work rooms for the ladies there. The kitchen and the dining doom were now equipped to feed vast throngs of those who came.

The man who knew the Word was called away to serve a smaller church, and now a younger, more ambitious one arrived. And this one did not know, because he was so new, that those who in the past were wont to come alone no longer came.

At first they came, their shoulders bent, their nervous muscles tense with troubles they had hoped to share. They came in vain, and ceased to come. The thing they sought to find, no longer there.

It wasn't that they heard the hum of groups within the church. They knew that proved they had an active church. New members came and stayed. Attendance grew. The program seethed with life.

What, then, was gone? The lone ones did not know. They could not tell, save that a lack was there.

As it had been before, so was it still—the man, as had the man before, still talked and read. Yet now the threats were gone, the statutes and the laws. Those stern commands were obsolete, and Hell passe. What people wished to hear were peans of praise for work well done, and psalms, and music sweet.

Their works were all of hands, both capable and swift. And yet there was a space unfilled by these alone. The sorrowful felt it, the burdened, and the lone.

Perhaps to some, as echoes from their minds and hearts, came words they oft had heard, perhaps when they were young themselves, "In the secret places of the Most High you will seek and you will find Him. Far from the hustle and the bustle of the heedless throng—in the quiet recesses of the soul—"

Perhaps the ones to whom the echoes came could see the pattern clear: that works were right, but not by work alone, but by the faith that motivates the work are all men everywhere set free—for time, yet not for time alone, but for eternity. St. John 6:28-29: "Then said they unto him, 'What shall we do, that we might work the works of God?'

"Jesus answered and said unto them, 'This is the work of God, that ye believe on Him whom He hath sent.'"

Persecution in Colombia

Extract from a report dated February 17, 1953, made by a visitor from London, a former missionary in Peru

The Colombian government and hierarchy have repeatedly denied that religious persecution exists. The Evangelical Confederation of Colombia has taken particular care to investigate personally each case of persecution which has been reported to it. Signed statements have been secured from eye-witnesses or by people with first-hand knowledge of the case.

Political persecution has to be admitted. And this is where the difficulty lies. While Protestants are law-abiding citizens, they are not conservatives. Therefore they are politically suspect. It was the Roman Catholic Church which enabled the Conservative party to come into power. It seized the reins at a moment of political confusion and is determined to maintain its position of force. Police are recruited from the lowest types, including ex-prisoners, and are taught terrorist methods. A contingent of police may arrive at a given town or village at any moment, demanding to inspect all personal documents. Those who do not possess a certificate of good conduct from the priest, or whose documents do not show that they voted for the Conservatives at the last election, are rounded up. The place is then "cleaned-up" by mass murder, after the most revolting barbarities have been perpetrated on the victims, especially the women. On occasions, houses have been set on fire, while the police stood on guard to prevent the victims from escaping.

Rome is taking advantage of the present political confusion to stamp out Protestantism. Priests were directly involved in 35 per cent of the cases investigated by the Evangelical Confederation during 1952. As recently as 27th December, the Bishop of Santa Rosa De Osos was quoted by a leading daily newspaper *El Siglo* as saying "We need a Constitution that is truly Catholic. . . . We Bishops and priests of all nations are supremely worried about the almost diabolical propaganda of Protestantism. . . . The Protestants are supporting banditry which has spread over the nation. . . ." Loud-speakers are being installed in church towers, from which anti-Protestant harangues are broadcast to the community. It is a fact that Roman Catholic priests are inciting the people to violence.

A tremendous pressure of resistance is being built up against the government and the priests. The police know that the people hate them for their brutalities, and therefore feel obliged to keep up the terrorism, killing as many non-Conservatives as possible. There have been cases where the police force has not been strong enough for the assignments, and they themselves have been wiped out instead of their intended victims. If once the people of Colombia could get arms, there would be terrible repercussions. Communism is coming in like a flood.

In the meanwhile, persecutions have done good to the evangelical cause as a whole. The blood of the martyrs may not seem to be the seed of the Church in certain local situations, but it is proving to be so in the case of the nation as a whole. Evangelicals are gaining sympathy among thinking people. Even Roman Catholics are realizing the complicity of their hierarchy and clergy with the political authorities in these persecutions. And the people in general blame the Roman Catholic Church.

Persecutions have awakened evangelicals. God has turned the curse into a blessing. While it is true that the work has been wiped out in certain rural areas, believers have gone elsewhere to witness and have formed new churches. The Church in Colombia is now stronger spiritually and numerically than it was before this period of tribulation. Although no survey or census has been made, it is reckoned that numbers have doubled during the past four years.

Evangelicals in Colombia do not appear to be on the defensive, except here and there. They must not be regarded as a pitiful flock of frightened sheep. The Lord Himself is building His church and the gates of hell shall not prevail against it. Persecution has purified the church and has made believers more prayerful. It was an inspiration to join them in prayer. Nowhere in South America had I heard such praying, no, not even in Brazil. They ask you to strengthen their hands in the Lord until the day is done and the battle is won.

Persecution has promoted personal work and the care of those in need. No believer knows when the next distressed family may knock at his door to ask for refuge or help. Caring for the afflicted, feeding the hungry, and clothing the naked have become necessary ministries now. This is particularly true in the cities where these virtues have been least exercised until now. They seem to come more naturally to folk in the rural areas.

And it is in the cities that congregations are overflowing now and new churches are being built. For instance, the Central Presbyterian Church in Bogota was once big enough for a city-wide evangelistic campaign but it is not so now. It is possible to hold simultaneous evangelistic campaigns in different churches in Bogota and fill them all. The famous Guatemalan evangelist Alfredo Colom (sometimes called "the Billy Graham of Latin America"), was holding a campaign in one of the Worldwide Evangelization Crusade churches while I was there.

Conference Report From South Africa

Lowell D. Formo

South Africa's Missionary Conference—the time of a fellowship retreat; of spiritual refreshment; of prayerful decisions. As new missionaries, it seemed to be the most looked-forward-to topic of conversation among all the missionary personnel. We, too, were drawn into this eager anticipation of attending the Conference. We could sense the earnest preparatory prayers of each missionary—that God would be present in all His fullness and that everything would be according to His will.

Style of 1932

Finally the time arrived. Because of our rather ancient conveyance of transport (a 1932 Chevrolet Coupe with a box replacing the rumble seat), we set out a day early. We felt that two hundred miles over these rough and mountainous roads were more than we would like to drive in one day. Also, we wanted to stop enroute to see our daughter, Sharon, who is attending school and staying at the Mission Hostel in Eshowe. The one hundred miles to Eshowe were long, but uneventful. After an overnight visit at the Hostel we left for Hluhluwe Game Reserve, the meeting place of the Conference. So far only one incident of note—in the children's anxious desire to inspect our car, the spring in the door lock was broken. So to be assured that my wife and children would remain in the car, the door was tied shut with rope.

The day was warm. We were literally flying along—it seems that on these roads we were more up than down. Then, twenty miles from any town or village and going down hill, the motor stopped and came to rest at the bottom of the hill. Everything was dead. Stalled in the wilds of Zululand. Can you visualize our thoughts? After a short inspection of possible causes of motor failure, we found that the battery case had broken, allowing the battery to drop down and hang by the cables—one of which was causing a short circuit by resting on the car frame. Again rope came into prominence. After tying the battery to the frame and taping the bare wire with adhesive tape from our First Aid kit, we were ready to go again. But to our dismay, the battery was dead. Our limited Zulu was pressed into use in calling nearby herdboys to come and help. With their grunts in pushing and my yells of "Gi jima!" (run), the motor started. Again we were off, breathing a sigh of relief and yet with anxious hopes that all would go well.

Missionary Conference, South Africa

Wild Animal Country

Finally and with welcome relief, we saw the sign—Hluhluwe Game Reserve. Once in the reserve, we looked for wild animals. Then the brakes gave out and a tire wavered, slowly becoming flat. Would a wild rhinoceros come now? A tire pump made the tire look whole again, but for how long? We dared not hope; then the radiator gauge pointed to boiling. No water around. Nothing to do but continue onward. Miraculously, we reached the camp site. Our prayer—God forgive our lack of trust, lack of faith in His care of us.

What a glorious feeling to be high on a mountain ridge with beautiful valleys on each side, occasionally sighting rhinos, zebras, water buffalo, etc., away from the cares of the world. We could sense that God was close at hand.

We were all housed in comfortable quarters and ate together in one cottage. The women took turns planning the meals—we all ate heartily.

Bible Study

Our evening meetings were studies in the book of Joshua conducted by the Rev. Leland Evenson. Truly he was inspired of God, for we received much spiritual manna in this study of His Word. The Conference officially opened with the Communion Service, the needed partaking of Christ's Body and Blood for the remission of our sins. Nothing could surpass the humbleness of this confessional service. Such was our preparation for the work of the conference.

All the business sessions were conducted ably by acting supt. Hjalmar Astrup. He guided the discussions and lent much to the understanding of the numerous problems the missionaries here are faced with. Christian love and humility prevailed in the pro and con discussions. The unity of spirit in arriving at the consequential decisions was noticeable.

Morning prayer sessions tuned our hearts and thoughts to God in preparation for the day's decisions. The singing of hymns and choruses lent to the spirit of unity. A program of musical and reading selections, two numbers from each station, revealed much latent talent among the missionaries—further enriching our spiritual blessings.

Our Evangelism

Highlighting the conference sessions was the discussion of our evangelistic approach to the Zulus. First among the conclusions arrived at was the fact that we must make sure our relationship to God is right. Our main desire is to raise up more workers among the Zu themselves, because we feel that they can reach th own people the best.

Of great interest to our conference was the report work done and a display of native art by Evelyn Lov from our sister mission in Madagascar.

Early morning trips around the game reserve result in numerous pictures taken of wild animals, and course, exciting experiences—most notable that of rhino walking directly behind a car containing seve of our lady missionaries.

Truly this was a spiritual retreat—a time of fellowsh with one another—a sharing of experiences and pr lems of the past year—a closer walk with God.

Good Signs in Stewardship

Raymond M. Ol
Director of Steward

There are good signs in the realm of Christian stewardship in our churches! It is a good sign when Christian people look at the Christian program to be carried out, instead of stopping with dollars, budgets, and apportionments. It is a good sign when Christian people accept the idea of being Christian stewards of that which God entrusts to them, rather than giving to reach some arbitrary amount. It is a good sign when congregations are able and willing to send their money for the Church's work much earlier than usual, and in larger amounts.

This is the year of the "big Budget." Actually it isn't "big" as compared with the amounts we have given these past years. It just looks like it when we compare the 1953 apportionments with those for 1952. We are finding out that a large percentage of the people of the churches are accepting the challenge of the new Budget and moving ahead to surpass it even as they have done in other years. Certainly it is true that our people are giving more for their Church's work than they have ever done before, and most of them are doing it with an emphasis and thankfulness which promises well for the work to be carried out this year.

Dollars are slightly tighter in the economy of the United States, as many people point out. There have been prophets who have said (and some are still saying it) that the Church would get less as soon as money would become less free. There is little proof in the record of the first quarter of the year. Apparently the sense of Christian purpose is not going to be a victim of a slight change in the economy of the country. For this we thank God!

It is a rewarding experience to take a good look at the spiritual history of a day in the treasurer's office. One day, recently, slightly more than $25,000 was received for the Budget and slightly more than $6,000 Lutheran World Action. Represented in those to were small amounts of $1 and $2. Represented also w larger amounts of $4,261, $2,305 and $1,230. These su of money, from all the districts of the Church, join forces in the Church's treasury, are the means wh thousands of people are using to serve their Lord proclaim Him in our times. Each dollar seems to ca a testimony of Christian faith and Christian love. E seems to be a witness to an all-important message.

Twenty-five per cent of the $3,000,000 Budget of Church had been received by Monday, May 11, twenty per cent of the Lutheran World Action app tionment had been received by the same day. This me $759,720.07 on hand for the work represented by Budget, and $139,442.11 on hand for work represe by Lutheran World Action. The response in the op ing days of May makes us wonder if the same splen record of April can be maintained. Pray with us tha may be so. At the close of April, 21.8% of the $3,000 had been received. One year ago we had received 1 of the $2,100,000. At the close of April 16.5% of $678,476 for Lutheran World Action had been recei A year ago we had received 12.5% of the $632,189.2

Some may be tempted to be less concerned because response has been encouraging thus far. Spiritual dam will be done to the person who yields to such a tem tion. He will miss the joy of doing God's work in measure He wants it done. There is also the tem tion to believe this is the work of men. This is work of God. It is His Spirit's work to change covet ness into generosity, to change selfishness into stew ship, to change love for self into compassion for a Ch less world!

EDITORIALS

Christian Sense About Atomic Power

The most sensible words we have read about atomic power and the Christian's relation to it come from a Roman Catholic layman: Thomas E. Murray, a member of the United States Atomic Energy Commission. They are contained in an address delivered at the centennial anniversary of Manhattan College, a Roman Catholic institution in New York City. While we wish the speaker had been less free with his use of the adjective "Catholic" and more generous in the use of "Christian," we still consider that he made a great speech. It is too long to reproduce in its entirety, but we can give a few quotations and a summary.

Mr. Murray deplores the ignorance among civilians of the facts of atomic power and the "lethargy" about "the colossal arms race in which this nation is now engaged." He goes on: "A companion to these dangerous attitudes is the tendency to assume the inevitability of war. The immoral aspects of the despair, inherent in such an assumption, are matched only by the folly of the noticeable unconcern about an atomic future which is darker than man has ever faced before."

This indifference, the speaker contends, is based on several incorrect beliefs. One is that the subject of atomic weapons "is so secret as to defy study by the general public." Another is that the subject is "too profound for general understanding." Still another is that "by diverting our attention from this ugly subject we do away with its reality." The last false belief reminds the speaker of those "who would do away with the reality of hell by refusing to think of it."

All these beliefs, says Mr. Murray, are patently false. Of course there is secrecy connected with the production of atomic weapons, "but the weight of this secrecy factor is greatly exaggerated." As to the feeling that the subject is so difficult that we must "leave it to the experts," that is so dangerous as to be calamitous. "Only if our eyes are wide open to danger can right action be taken." It is insane foolishness to believe that closing our eyes to a peril will do away with that peril. "Had you been with me last fall, out in the Pacific at our testing station at Eniwetok, you would have no doubt that mankind now has within the range of his grasp means to exterminate the human race."

Mr. Murray does not advocate slackening of our work on atomic weapons. He quotes a statement by President Eisenhower: "As long as there persists a threat to freedom, the free nations must at any cost remain armed, strong and ready for any risk of war."

The speaker then goes over to a forceful plea for what we may call "Christian action" based on the premises he has laid down. "As the possibility of total annihilation becomes clearer, our search and prayers for peace must ever increase in intensity." He points out that many scientists, formerly considered unbelievers, "sometimes seem to have more concern for the peace than those of us who believe that the peacemakers are blessed." "And so," concludes Mr. Murray, "if one would hope to be blessed as a peacemaker in this year of our Lord 1953, it seems to me that he must have accurate knowledge of the facts of atomic life."

He goes on to plead for Christian scientists. "Unless the technician, at least in some small way, is enamored of the idea of becoming a saint, he will fall short of attaining real success." Thus is pointed up the necessity of maintaining institutions of education which shall produce men and women who are not only thoroughly competent in the sciences but who are also basically Christian in their concerns.

"At stake is no mere crown of intellectual leadership. To my mind, the time is ripening for a remarriage of religion and science with startling possibilities for a religious breakthrough into the secular mind of the day."

Mr. Murray closes his address by making the point that our immediate problem is to preserve the peace. Three approaches to a realization of this ideal are outlined. One is prayer. "Without prayer it should seem obvious that we have no chance of doing that which for so many thousands of years man has failed to do—that is to keep the peace." The second approach is power. We must continue our atomic research and continue to produce atomic weapons. The last approach is prudence. We must realize that, despite all, war may be forced upon us and that we must be ready.

Here are Mr. Murray's concluding sentences: "At the same time we must humbly but persistently beg God to intervene in a cosmic situation that seems to defy man's control. This is but prayer, power, and prudence working together. This is but proper searching for 'light for the life of time, light for the life of eternity.'"

And that, we submit, is about as sensible a statement of how a Christian looks at the major problem of the day as we have seen.

Would That God Would

Harold B. Kildahl

THE FIRST SUNDAY AFTER TRINITY

Text: Luke 16:19-31

June 7, 1953

If only God would"—how often those or words like them find expression in daily life. It's something like the rich man who found himself in very trying circumstances and thought of his brothers—how good it would be if God only would send an angel to earth to tell them plainly about the hell in which he was placed, about the heaven in which the saints dwell, and about the gulf that is fixed between heaven and hell. Once before, you remember, the Pharisees had said: "Tell us plainly if thou art the Christ." But do you remember the answer Christ gave them? It was something like this—"I have told you, and in spite of the fact that I have repeatedly spoken, revealed, and employed the powers of divinity in your very sight, you do not believe."

"If God only would" make us more certain of His existence, and if He would only speak now as He spoke then through the prophets, or in His Son, then it would be easier to believe. Such expressions or thoughts, such rationalizations do not make excuse. They only serve to plunge the soul into hell, because God has done all that God will do. He has not left Himself without a witness, nor has He, like some would believe, created the earth and sent His Son only to withdraw from the world of men and leave them to their own devices. What He desires can be readily learned by using His Word. What is required of man can be quickly discovered by the same means.

It is no good to softly sigh and say: "Would that God would." God has, and He does from day to day seek by His Spirit and by His Word to gain a place of influence in the lives of men. If men will not believe the truth of His revelation, they will not believe if Christ Himself should come again to preach unto them. God is active in the witness of the Church. He is active in the lives of His saints. He is busily engaged in the deeds of love His people render unto one another. He is evident in every sacrifice of His believing men and women. He is manifested in the world through the prayers, the influence, and the work of those who love Him above all things. And what is more, as Christ once said, the truth is easily discerned in the fact that "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." That's what the rich man failed to realize. Perhaps that is the reason why some still say: "Would that God would." But not you—for you already know that God has, and God does. Amen.

Goodbye Again

Mrs. Casper Brenn

The casual observer will see in me a plain white ho with a north front—rather middle-aged and made wood and plaster. But I am not "just a house," an animate being. I am a home that many have lived Bane and blessing, pain and joy. I have a place in memories of twelve boys and two girls. I live in memories of those children and their parents. I am the consciousness of a living congregation of Je Christ. I am The Parsonage.

Now it is time to say goodby. Goodbye—again. pastor and his family, do they hear me amidst the co sion of packing boxes, rolled carpet, and tearful call I hear and know with their every gesture, their ev word, the agonizing procedure of bidding farewell a well-loved place. After every call today, my mist wept. Life is like many things. It seems to be mostl series of farewells—just one after another.

There is no spirit within me except the spirit of G that hovers over me, and the spirit of memory in th who have lived within my walls and to whom I h whispered countless "goodbyes." Did they hear too, th "shepherds of the flock" whose lives and mine were such close contact? Days, months, years, and then "call" to another parish, another parsonage, and I left alone and empty. The silence is loud until anot family comes to call me "home."

I will miss the warm smile of the dark-haired mot when she hummed a tune in my bright and che kitchen. I will miss the sober-faced father who mi tered faithfully in a large and scattered parish. I miss David, who so often said, "I s'pose." If it w possible to shed tears, I too would weep as he did in little room upstairs. I will miss the baby, James, v took his first tottering steps across my floors. I will m them as I missed the others, traveling shepherds on earth.

The words have been spoken. "To everything ther a season, and a time to every purpose under the hea . . . a time to keep silence and a time to speak." Ah it were only given me to speak! I would say: God sp you, God keep you, God bless you, beloved people. M His grace and peace go with you into a new field. M the joys of serving outnumber the griefs of disillusi ment. May all of your efforts extend the Kingdom Jesus on earth.

April smiles. Little snow patches nestle in the coul Feathery crocuses are lavender coverlets on the wa and sun-swept hillsides. The wind sighs through leaf trees and echoes my silent farewell.

Goodbye—again.

Meditations for the Family Altar

Joel Njus

TOWARD THE SECOND SUNDAY AFTER TRINITY

The Epistle: I John 3:13-18 **The Gospel: Luke 14:16-24**

Monday, June 8

A TEST OF DISCIPLESHIP

Read Mark 8:27-38

"If any man would come after me, let him deny himself and take up his cross and follow me."

It is so easy for us to use the word "cross" to apply to every sorrow, loss, or calamity that may come to us in life. But as Jesus uses the term, it does not refer to the heartaches and the sorrows that are common to all men. Such sufferings in themselves are not a mark of Christianity or a test of discipleship. The cross-bearing that is the test of discipleship is willingly taking up burdens which we could avoid. The only compulsion in cross-bearing is the love of Christ which makes us ready to suffer the loss of all things rather than to deny our Lord, and to give our lives in ministering to the needs of others. Whatever we bear, endure, and suffer because of our faith in Christ and our association with Him is the cross which Jesus says is the mark of discipleship. And the test is this: Are you willing to share Christ's sufferings?

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Tuesday, June 9

NOTHING IMPOSSIBLE TO FAITH

Read Mark 9:1-29

And Jesus said to him, "If you can! All things are possible to him who believes."

We confess we believe in God the Father Almighty, Maker of heaven and earth. But in practice we, too, may often preface our prayers to God with, "If you can." Nothing limits and hinders our prayers as quickly and completely as the attitude that it is quite futile to ask, because God most likely is not able to do anything anyway. In the face of the impossible, faith prays, for faith knows that with God all things are possible. There is, however, one limitation that faith places upon its petitions. Faith never wants anything that is not in accord with God's will. Jesus in Gethsemane began His prayers with, "Father, all things are possible to thee." Then came the petition. After the petition, Jesus adds these words, "Yet not what I will, but what thou wilt." The "if" in the prayer of faith is not "if Thou art able," but "if it be Thy will."

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Wednesday, June 10

AFRAID TO ASK

Read Mark 9:30-50

But they did not understand the saying, and they were afraid to ask him.

Jesus has told His disciples of His suffering, death, and resurrection which were soon to take place in Jerusalem. The disciples who with joy had accepted Jesus as the Messiah could not understand this talk of suffering and death. It was so contrary to their ideas of what the Messiah should do and be. They were unwilling to listen and afraid to ask Jesus to explain His words further.

Many in our day fail to understand the meaning of the cross and are afraid to ask its message. They are afraid to view their lives in the light of the cross because the cross says, "You were bought with a price." It seems so extreme. It is contrary to the natural mind. It calls for surrender. Yes, the cross of Christ is the most disturbing thing in the world. It can turn your life upside-down. Are you, too, afraid of its meaning?

Dear God, may we not resist Thy call to us in the cross of Christ. Amen.

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Thursday, June 11

JESUS BLESSES THE CHILDREN

Read Mark 10:1-27

And he took them in his arms and blessed them, laying his hands upon them.

How precious to parents and children like is this account of how Jesus in the midst of His teaching and healing ministry has time for the little children. Jesus came to minister unto others, and children were just as important in His sight as the adults. How lovingly He receives them, taking them in His arms and blessing them!

This knowledge that Jesus receives and blesses little children needs to be stressed again and again in a world that is governed by adults. As a Church, we need to remember that Jesus wants the children too. Christian nurture is one of the basic concerns of the Church. And it consists in this, that we bring little children to Jesus so that He might bless them. In Baptism and the Word, He meets them with open, outstretched arms.

Dear Jesus, may we in no wise hinder children from coming to Thee, their loving Friend and Savior. Amen.

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Friday, June 12

JESUS CALLS YOU

Read Mark 10:28-52

And they called the blind man, saying to him, "Take heart; rise, he is calling you."

Bartimaeus was a blind beggar. He earned his living by sitting by the roadside asking for coins. The crowd that accompanied Jesus in His journey through Jericho must have provided Bartimaeus with an excellent opportunity to work his trade and set a new record in daily income. But Bartimaeus was not interested in the crowd. He was not interested in using this opportunity to gather coins from the people. Jesus was passing by, and Jesus had the power to help him. Out over the crowd his cry comes again and again, "Jesus, Son of David, have mercy on me!" The crowd tried to silence him, but Jesus stopped and asked Bartimaeus to come to Him. Bartimaeus runs to Jesus, asks Jesus to give him sight, and is immediately healed. A beggar who made use of an opportunity. Now is the day of salvation. Are you making use of your opportunity? Arise, Jesus calls you.

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Saturday, June 13

A HOUSE OF PRAYER

Read Mark 11:12-20

And he taught, and said to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a den of robbers."

When Jesus upset the cash registers and drove the money changers and traders out of the temple, He incurred the undying enmity of the religious leaders. The Passover crowds meant good business and Jesus was challenging their time-honored custom of using religion to make money. So they sought ways to destroy Him.

Jesus was concerned that the House of the Lord might be a "house of prayer." Also in our day there are those who would "make a good racket" out of religion. One of the strangest efforts of all is the attempt of churches to secure the privilege to gamble that is denied even to the corner saloon. Perhaps even in your church, money raising projects attract more people than a worship and prayer service. Blessed is the church that has the reputation for feeding the Bread of Life rather than a "church supper."

Lutheran Award to Six Young People

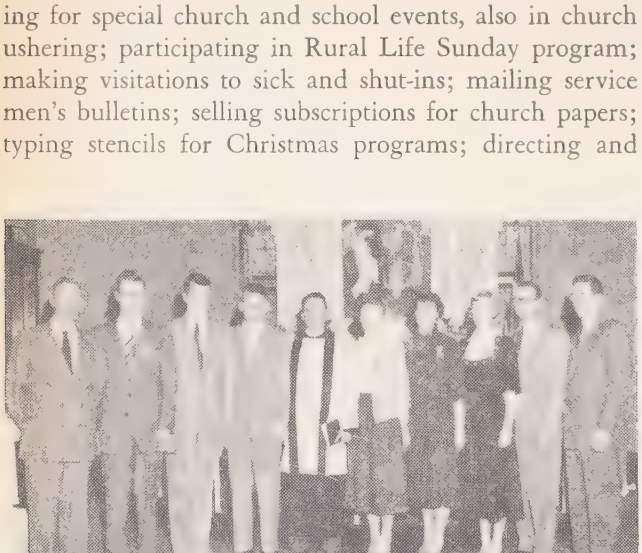
At West Nidaros Lutheran Church, Baltic, South Dakota, the God-Home-Country Lutheran Award for 4-H club members was presented, at appropriate ceremonies, to *Ardis Eide, Marjorie Swanson, Joan Kelly, James Eitrheim, Donald Otterby,* and *Donald Jorgenson.*

Present for the occasion, in addition to parents and friends of the young people honored, were state 4-H leader, Marlin Hodgson and county extension agent, Glenn L. Schrader. Mr. Hodgson spoke on behalf of the state organization, and Mr. Schrader summarized each candidate's achievements in 4-H club work.

The Rev. Stanley Olson presided at the ceremonies and delivered a very fitting and appropriate sermon on the relationship of the church and home.

John Eide, leader of the Jolly Farmers 4-H Club, gave a summary of requirements for obtaining the God-Home-Country Award and spoke of the many services these young people have given the church and community. Mr. Eide also pinned on the medals and presented the citations. Donald Otterby spoke on behalf of the honored 4-H'ers.

All six candidates are graduates from the Sunday school and the four-year Bible course. They have fulfilled their service-hour requirements by teaching Sunday school, attending Bible camps, Luther League training school, and circuit and international conventions. They have held offices in the Luther League, local and circuit, in the LDR and LSA, church and chapel choir, and PTL. Additional hours have been earned by decorating for special church and school events, also in church ushering; participating in Rural Life Sunday program; making visitations to sick and shut-ins; mailing service men's bulletins; selling subscriptions for church papers; typing stencils for Christmas programs; directing and accompanying for programs; singing in church and chapel choir.



Left to right: John Eide, Donald Jorgenson, Donald Otterby, James Eitrheim, Pastor Stanley Olsen, Joan Kelly, Marjorie Swanson, Ardis Eide, Merlin Hodgson, state 4-H Club leader from Brookings, and Glenn L. Schrader, Minnehaha County extension agent.

Glenn Schrader, Minnehaha county agent, Sioux Fa... gave the following 4-H highlights on these six G... Home-Country 4-H Award winners at the service... West Nidaros Church.

James Eitreheim of Baltic has been in 4-H seven ye... He has carried on a baby beef project seven years, p... bred beef one year, handicraft three years, and tra... maintenance one year. He has been club president, J... ior leader, and has done judging and demonstrat... work and is a member of Jolly Farmers 4-H Club.

Donald Jorgenson, Baltic, has been in 4-H seven ye... He has carried swine for five years. He had top Che... White exhibit at Sioux Empire and State Fair in ... division; also carried baby beef and sheep one y... He is a member of the top livestock loss and prevent... demonstrations at county and state fairs in 1951. D... onstration given at International Livestock Exposi... at Chicago in 1951 and received blue ribbon award. ... has Minnehaha 4-H Council membership, and was ... didate for chief in 1952. He has been a member... Jolly Farmers 4-H Club, John Eide, leader.

Donald Otterby, Rt. 4, Sioux Falls, has been in ... for eight years. He has carried dairy for eight years, ... has given demonstrations at state and county fairs. ... was a member of county and state 4-H dairy judg... team in 1950, and went to Waterloo, Iowa, National ... tle Congress, on the South Dakota 4-H dairy judg... team.

He attended Recreation and Leadership Camp sp... sored by CCA at Kansas City in 1950. Minnehaha Co... ty 4-H Council member and dairy herdsmanship at s... fair in 1951. Minnehaha County won the dairy he... manship banner that year. He is a member of the I... gressive Feeders 4-H Club, Vernon Noorday, Si... Falls, leader.

Marjorie Swanson, Colton, has been in an agricult... club seven years and home economics club six ye... She has been leader of 4-H club. She has carried ... following agriculture projects. Baby beef, four ye... sheep, one year; gardening, three years; home econor... projects, meal planning, two years; and clothing, ... years. She demonstrated at county fairs eight years ... judged at state and county fairs on a team. She was ... winner to CCA camp as a scholarship winner to rec... tion and leadership camp at Kansas City in 1950. ... was candidate for princess and is a member of Ly... Merry Housemaids and Jolly Farmers 4-H Club.

Joan Kelly, Crooks, has been in an agriculture ...

(Continued on page ...

Here and There on the Christian Front

Edited by Raymond M. Olson

SOUTHERN BAPTISTS AND CHURCH COUNCILS

Southern Baptists have a job to do, but they can best do it in their own way without affiliating with interdenominational or non-denominational groups, Dr. J. D. Grey of New Orleans, president of the Southern Baptist Convention, told the denomination at its Houston, Texas meeting. "We are pressured by two conflicting forces," Dr. Grey told the annual meeting of the Convention. "On one side is the ecumenicalism of 'United Protestantism'; on the other is the 'anything-ism' of non-denominationalism. We are like a healthy, wealthy, attractive young lady. These ambitious Lotharios are making eyes at us."

Dr. Grey's remarks were a restatement of the traditional Southern Baptist opposition to affiliation with church councils, such as the National Council of Churches, and religious groups which promote work on a non-denominational basis.

The Southern Baptist leader called on the Convention to support mission activities of the denomination in California and other western states in which it is weak or practically non-existent. He urged the Baptists to "reach the masses in our great cities," saying that "the rural areas are rapidly becoming depopulated."

PENTECOST MESSAGE

The World Council of Churches customarily sends out a "Message for Pentecost" to the Churches. This year the message notes both the variety and the unity of the Church of Christ. "There is in the Church of Christ a wonderful variety. We are meant to learn from each other and to receive inspiration from the zeal of Churches which fulfill their evangelistic mission, from the courage of Churches which render their witness in spite of persecution. And as our fellowship becomes more truly world-wide, we should all be enriched by the diverse spiritual gifts which God has given to the members of His family in order that they may share them with all.

"But variety is not the last word. Beyond and above variety there must be unity. Though all the varied gifts of the spirit displayed in the Church Universal have their origin and power in the activity of one and the same Holy Spirit of God, yet they do not achieve their full effectiveness for Christ unless and until they operate within a fellowship, in which every division is overcome by the unity of Christ."

UPHOLD ITALIAN PASTOR

Italy's Supreme Court rejected an appeal by the state prosecutor that it overrule a provincial court's decision revoking the sentence imposed in 1951 on a Waldensian minister for holding a church service without "proper authorization." It was the first time a case involving a Protestant clergyman had reached Italy's highest tribunal. The Supreme Court's action was considered an important precedent by Protestant leaders in Italy.

The Waldensian pastor, the Rev. Franco Sommani, had been sentenced by a local court in Avola, Syracuse Province, in April, 1951, for "having opened to the public an evangelical church rite without previous authorization by competent authorities." The sentence was revoked in March, 1952, by a Provincial court. In opposing the state prosecutor's appeal before the Supreme Court, Mr. Sommani's attorney argued that Italy's postwar Constitution "recognizes the right of citizens to associate freely and, therefore, to gather for religious purposes so long as no offense against the penal code is contemplated or committed." The Waldensian Church is the largest non-Catholic body in Italy.

BOSTON COMMUNION BREAKFAST

RNS Photo

Some 4,500 laymen sat down in Mechanics Building in Boston for the third annual Greater Boston interdenominational communion breakfast, the largest crowd since the observance was started two years ago. Prior to the breakfast, services were held in six churches of various denominations. Principal speaker at the function was Dr. Harold C. Case, president of Boston University. Five church lay organizations sponsored the breakfast, including: The Boston Baptist Social Union, the Boston Congregational Club, the Episcopal Club of Massachusetts, the Boston Methodist Social Union, and the Presbyterian Laymen's Council.

SHIFTING POPULATION

Lutherans have been conducting an integrated program of American Missions for a number of years to minister to the shifting population of the nation. Now comes word of a special conference in Philadelphia which considered a "national strategy for the effective churching of America." The meeting, first of its kind, was called to develop more effective ways of ministering to a growing U. S. population on the move.

The conference heard from Dr. David W. Barry, executive director of the research department of the National Council of Churches, who pointed out that Americans are becoming increasingly mobile. One fifth of the U. S. population now moves each year, and the population as a whole is steadily shifting from the interior to the East and West coasts, the Gulf Coast, and the Great Lakes region. In addition, Dr. Barry noted, "The single most significant long-term change is the urbanization of the population." People are increasingly moving to cities and their suburbs, so that nearly one half of the 1950 population was concentrated in 157 urbanized areas.

"Nobody knows how many new churches need to be organized, staffed, and built in the years immediately ahead if Protestantism is going to measure up to the demands of a growing, moving nation," Dr. Barry declared. He pointed out that if a million new housing units continue to be built in the U. S. each year, as has been the case since 1947, an adequate ministry would require 1,000 new churches each year just for the occupants of the new dwellings.

WORTHY OF NOTE . . .

Baptists in Russia have increased 800 per cent under Communism, it was reported to the pastors' conference of the Southern Baptist Convention. Despite the Soviet control of children under the age of 18, the number of Baptists in Russia has grown from 400,000 a generation ago to 3,200,000 as of last year. The source of statistics was given as the secretary of the Baptist Union in Russia, whose figures were checked by the Russian Ministry of Cults. T reporter, president of the Europe Baptist Federation, said, "That's wh persecution did." . . . Maj. Gen. Iv L. Bennett, Army Chief of Chaplai states that 642 enemy prisoners-of-w in Korea told the United Nations th wish to study for the ministry. He a reported that 30,000 enemy prison of war have enrolled in Bible stu courses in Korean prisoner-of-w camps. . . . The Southern Bapti have voted to conduct a second "tra fer church membership week" fr September 13 to 20 this year. Such observance was held throughout t Convention area last year in an eff to reach some 2,000,000 non-reside Southern Baptists who had not tra ferred their church membership. . Christian leaders in the Old City Jerusalem have received a note fr Jordan's new ruler, King Hussein apologizing for Moslem attacks up Christians during festivities followi his recent enthronement. The attac were made principally upon groups Christian Boy Scouts.

MEN MARCH FOR CHRIST

RNS PH

Some 2,500 men partcipated in a "Ma for Christ" on one of Louisville, Kentuc main thoroughfares prior to attending a sion of a two-week Greater Louisville Ev gelistic Mission in the Armory. The r walked behind a Salvation Army band pl ing "Onward, Christian Soldiers" and ried posters of more than 15 denominati participating in the mission. When they rived at the Armory, the marchers were by their wives and families who were alre seated. Nearly 7,000 persons were pres as the mission was opened by the R Charles B. Templeton, staff evangelist the National Council of Churches.

SOUTHERN BAPTIST CONVENTION

RNS Photo

The Southern Baptist Convention is a gathering of considerable numbers, as indicated in this photo. Some 10,000 messengers (delegates) representing churches in 22 states with a membership of 7,634,493 attended the annual meeting of the Southern Baptist Convention in the huge Coliseum in Houston, Texas. Theme of the meeting was "That the World May Believe."

Schools and Colleges

Edited by the Division of Higher Education

AUGUSTANA LIBRARY DRIVE EXCEEDS GOAL

(Reprinted from The Daily Argus-Leader, Sioux Falls, May 13, 1953)

The objective of $200,000 in the Augustana Library Achievement Fund campaign has been reached, it was announced at the final report luncheon in the Cataract Hotel today (May 13).

The total amount in the subscription tabulated at today's meeting was $235,340.89.

Additional subscriptions are welcomed, however, the executive committee of the campaign explained, in order to provide funds required for the equipment and landscaping of the building.

In a statement of thanks and explanation, the committee said: "It can be noted with satisfaction that subscriptions to the Augustana Library Achievement Fund have passed the stated objective of $200,000. This accomplishment is a source of pride and a splendid tribute to all of Sioux Falls —to its citizens, business institutions, civic groups, Lutheran churches, and the students and faculty at the college.

"The campaign executive committee expresses its sincere thanks to all who have contributed of their time, effort, and means to make this achievement possible.

"The response has been so generous that it now seems likely that sufficient funds will be obtained not only for the construction of the building but for its equipment and landscaping as well. With the completion of additional subscriptions now in prospect, this objective should be attained."

Members of the campaign committee are: State Rep. Nils A. Boe; Judge Roy D. Burns; Henry Carlson, president of the Henry Carlson Company; Dan S. Dugan, president and owner of Dan Dugan Oil Transport Company; Robert H. Engels, manager of the Sioux Falls branch of Northern States Power Company; William B. Lee of William B. Lee Company; Art Norlin of the Norlin Concrete Company, and Henry T. Quinn, general manager and vice president of John Morrell and Company, and John P. Foster of the J. P. Foster Company.

Fred C. Christopherson, editor of *The Argus-Leader,* has served as general chairman of the drive. H. I. (Duke) Tufty, president of Hutton-Tufty Co., has been in charge of the commercial and industrial division. Dr. Orville Dahl of Minneapolis, executive director of the division of higher education of The Evangelical Lutheran Church, has been campaign director.

JOB WELL DONE

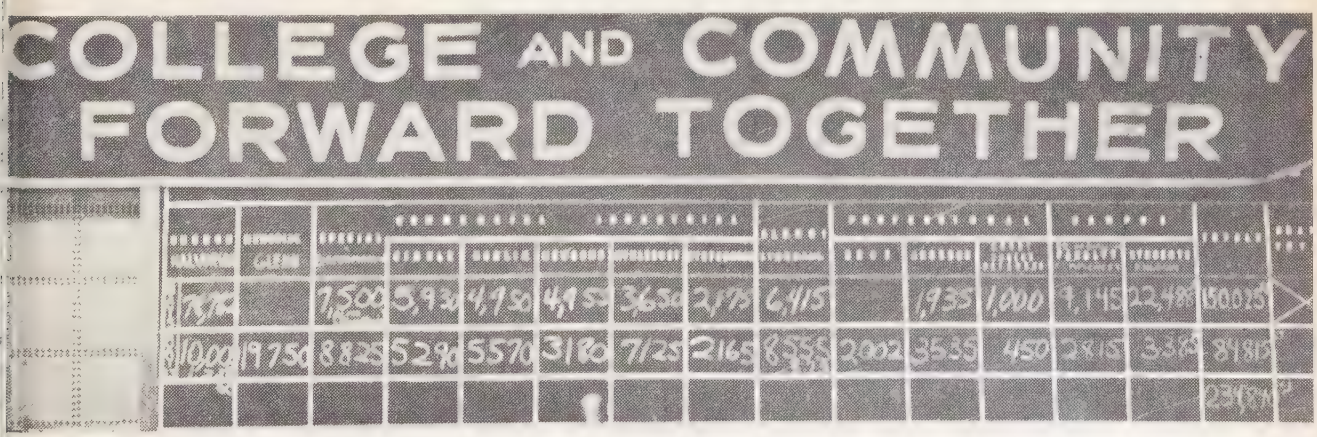
Chairman Christopherson expressed satisfaction over the over-subscription reported at today's meeting. "Augustana College," he said, "provides a definite economic advantage to the city of Sioux Falls, contributing some one million dollars to our community annually. It also represents an improvement of culture and other wholesome qualities here. The job was done well—and each contributor can know he helped build a great institution whose shadow will remain long after he is gone."

Tufty urged the completion of solicitation of cards still out and believes a figure larger than that reported today can be realized. "We predict," he said, "that this figure will top the $250,000 mark when all the cards are brought in from the latter part of the campaign. I think everybody will want to get in on our victory now and share the happiness of the community in a job well done."

A DREAM COMING TRUE

Dr. Lawrence Stavig, president of the college, was delighted over the success of the campaign. "This represents," he said, "a dream that went back many, many years and that is now a genuine reality. Augustana had a desperate need for a new library for a long time, and now the feeling that the drive has been a success is magnificent. We will have enough funds for the construction of the new library as well as furnishing the building and landscaping around it all at one time. It is a great demonstration of faith that so many have shown so much confidence in the work at the college. It makes

(Continued on page 543)



Report board showing totals at final meeting of solicitors, Augustana Library Achievement Fund, May 13, Cataract Hotel, Sioux Falls, South Dakota

Social Work as a Career?

(Continued from page 524)

like to learn how I can help them to live satisfying lives."

You can test yourself with these questions: "Do I have a real desire to work with people? Do I have patience to listen to people and to try to understand them and their problems? Am I willing to help people work through their problems without judging them as good or bad? Am I a happy person, so that my own problems will not interfere with my trying to help others? Do I have a warm and pleasant personality? Am I able to make friends easily? Do I win and hold the confidence of those with whom I come in contact? Do I have a sense of humor? Do I try to be a Christian in spirit and in action, believing that applying Christian principles is all-essential in my efforts to truly help others? Am I interested in and able to go through college and to take the two year graduate training in an accredited school of social work to prepare me for doing the job?"

Lutheran Award

(Continued from page 534)

six years and home economics club nine years. Agriculture projects carried were dairy and gardening six years. Home economics projects carried were home life, four years; clothing, two years; and meal planning, three years. She received a trip to National Club Con Chicago, in 1948 on team demonstration on "Freez She is a member of Lyons Merry Housemaids and Farmers 4-H club.

Ardis Eide, Baltic, has been in agriculture clu nine years and has been in home economics for nine years. She has been a junior leader for years. She has carried the following agriculture pro baby beef, four years; purebred beef, four years; grade heifers, two years. Home economics project ried have been home life, four years; meal plan three years; clothing, two years; and garden two She has given demonstrations at local club mee She judged twice at state fair on County Home judging team. She was county dress revue winn 1951 and received a blue award at state fair. She county scholarship winner to CCA camp at Kansas 1951. She received the Hereford heifer award in She was candidate for princess in 1952. A Minne 4-H Council member three years. She had exhib state fair six years. She is a member of Uncle Helpers and Jolly Farmers 4-H Club.

Ardis Eide, Marjorie Swanson and James Eitrheir now attending Augustana College in Sioux Falls.

Donald Jorgenson and Donald Otterby are stude South Dakota State College at Brookings.

Joan Kelly is a secretary in Sioux Falls.

Within the E.L.C.

PERSONS

Harold E. Mountain, a recent graduate of Luther Theological Seminary, St. Paul, will be ordained by District President Falde June 14 in his home church, Bethel of North Sacramento, Calif., on a call to Trinity Church, Ottosen, Iowa.

The Rev. Rolf Borg-Breen, Primghar, Iowa, has accepted a call to Paradise, Calif.

Dr. Richard W. Solberg, professor of history at Augustana College, Sioux Falls, S. Dak., has been named senior representative in Germany of the Department of Lutheran World Service of the Lutheran World Federation. Going to Europe early in the summer, he will most likely establish his office in Stuttgart, where he will work on inter-church aid in co-operation with the German Lutheran World Service Committee.

In honor of the Rev. W. B. Scarvie, pastor of St. Olaf Church, Detroit, Mich., his parish will give a reception luncheon Sunday evening, June 28, the occasion being the 30th anniversary of his ordination. At the forenoon service that day the church choir will sing a composition written by Pastor Scarvie.

The Rev. J. L. Redal, Tacoma, Wash., will for the next three months serve as interim pastor of Klamath Falls Church, Klamath Falls, Oregon.

The Rev. A. H. Grimstad, McIntosh, Minn., will teach during the coming school year in the department of religion at Concordia College, Moorhead, Minn.

The Rev. James Falk, Litt. D., pastor of the Grantsburg parish in Wisconsin since 1941, has accepted a call from the Norwegian Home Society of Chicago to serve as its counselor and as institutional chaplain; he will begin this service July 1.

In honor of the Rev. and Mrs. T. E. Moen St. John's Church, Kasson, Minn., gave a reception Sunday afternoon, May 3, the occasion being the completion of 25 years of service in the parish. Among the several speakers was Dr. E. C. Reinertson, president of the Southern Minnesota District. The congregation presented the Moens with a cash gift.

The Rev. H. O. Egertson, ELC evangelist, and **the Rev. Victor Ovrebo,** pastor of the Northwood rural pari North Dakota, have jointly held ings in the following places: Holl Hawthorne, and San Francisco in fornia, and Longview, Wash., a Pacific Lutheran College.

Dr. J. A. Aasgaard, general pre of The Evangelical Lutheran Ch ordained at an evening service Su May 17, at Central Lutheran Ch Minneapolis, the following men f gospel ministry: three for the arm force chaplaincy: Eugene H. stad, Luther T. Gabrielsen, and E. Moe; three for the army chapl Richard L. Combs, Wallace A. L and Richard D. Vangerud; two f navy chaplaincy: John E. Colb Reuben E. Sorensen; five for mi ary service in Japan: John Bo (Wartburg Seminary graduate), len H. Gilbertson, Stanley E. Kl rud, Morris A. Sorenson, Jr., and hard E. Vorland; two for missi service in the China area: Erlin Helland and Gerald L. Lundby for missionary service in Madag Duane A. Olson and Kermit M. sen; three for missionary service i dan: Jack H. Bredfeldt, Earl V.

n, and Lloyd H. Smith; and six for e parish ministry: Ralph C. Chelsen ssociate pastor, First, Mitchell, S. ak.), Morris V. Dalton (Redmond, regon), Kenneth C. Jacobson, Columis, N. Dak.), Alton F. Larsen (Osander, Minn.), Leif I. Monson (Mil-rd, Iowa), and Karsten H. Ulvilden Puposky, Minn.).—Dr. Aasgaard will sit district conventions in the follow-g districts: Eastern, South Central, uth Dakota, Rocky Mountain, Paci-, and Canada.

ISTRICTS

astern

Lake Telemark, N. J. Holy Trinity hurch, parish of the Rev. C. O. Peder-n, has secured title to a church at ibernia which it so far has used as a eeting place. This church the congreation will continue to use until defite action is taken as to permanent cation; this may be on a 3½ acre act of land purchased half ways beween Lake Telemark and Marcella.

Lee, Ill. The Norwegian Ev. Luth. hurch, a rural parish between Creston nd Lee, popularly known as South reston Church, has changed its name Calvary. Since 1946, when this hurch severed parish ties with St. ohn's Church in Creston, its pastor as been the Rev. Arnold R. Nelson.

outhern Minnesota

Minneapolis, Minn. The new parsonge recently purchased by the Norwegian Memorial Church, parish of the ev. Elias Rasmussen, was dedicated y the president of the congregation, r. Herman E. Jorgensen, in connection with an "open house" event Sunlay afternoon, May 24. The parsonage s located at 4254 Longfellow Avenue.

Jackson, Minn. Sixteen seniors in the ible Department of Our Saviour's hurch Sunday school were given diplomas May 31 upon completion of the rescribed four-year course. Their eacher during the past year was Mrs. ohn Strand.

orthern Minnesota

Fergus Falls, Minn. Ground-breaking ceremonies for the parish house of irst English Lutheran Church were onducted Sunday forenoon, May 3, by he Rev. Christian Preus, pastor loci. hose taking part were Conrad E. eterson, president of the church counil, and Olaf Schei and John Fossen, who were members of the original uilding committee of the church. The ew $140,000 structure, which will join he church at the rear, will be of the same exterior style as the church, and will house a chapel, recreation room, classrooms, pastor's office and other facilities. About ten months will be required for completion.

Walker, Minn. The parsonage of Hope Church, parish of the Rev. A. T. Tjornhom, has recently undergone an extensive interior remodeling.

South Central

Waco, Texas. After the recent tornado which struck the heart of Waco, the Rev. W. P. Paulson, pastor of First Lutheran Church, wires that his church suffered no property damage nor were there any fatalities within its membership.

North Dakota

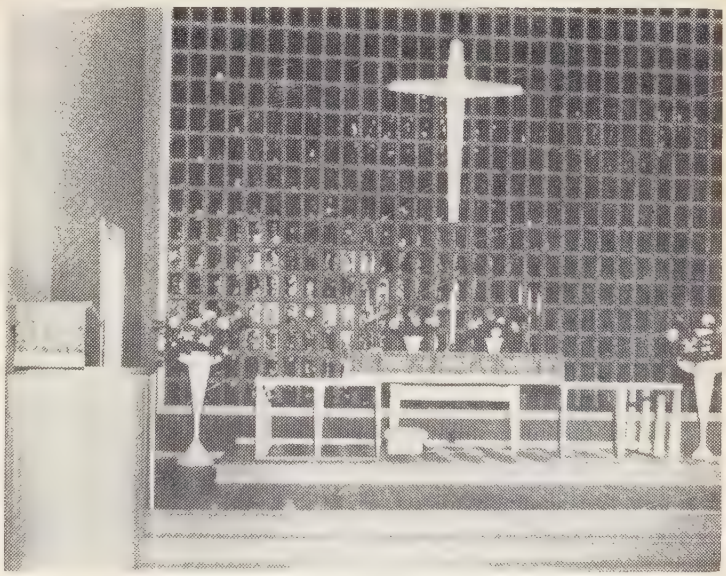
Horace, N. Dak. The spring convention of the Fargo Circuit Brotherhood convened Sunday afternoon, May 17, at the Horace High School auditorium, where also a mass meeting was held in the evening. The speaker at the afternoon meeting was Guy A. Engen, president of the North Dakota District Brotherhood; the speaker in the evening was Dr. C. C. Swain, president, State Teachers College, Minot, N. Dak. At this session the Concordia College Choir, directed by Dr. Paul J. Christiansen, sang. The speaker at a dinner meeting, held at the Horace Lutheran Church, was Dr. A. E. Hanson, president of the Northern Minnesota District. The pastor of the Horace parish is the Rev. O. E. Dolven.

South Dakota

Obert, Neb. Our Saviour's Church, parish of the Rev. C. M. Grindland, celebrated its 50th anniversary May 16-17. Four former pastors of the parish: R. L. Falls, Walcott, N. Dak., O. C. Harang, Echo, Minn., A. J. Anders, Minneapolis, and P. L. Loken, Vermillion, S. Dak., were guest speakers.

Longmont, Colo. Spiritual emphasis week was observed April 19-26 at Bethlehem Church, parish of the Rev. Joel Swiggum. The speaker was C. Burwood Roa, instructor of Augustana

INTERESTING NEW CHURCH IN MINNESOTA CITY



Paynesville Lutheran Church, Paynesville, Minn., which prior to June, 1951, was a part of the Spicer parish, had its new church dedicated Sunday afternoon, April 26, by Dr. E. C. Reinertson, president of the Southern Minnesota District. At the forenoon service the same day the sermon was preached by the Rev. T. Arnold Thompsen, assistant Home Missions director. The Rev. Arvid E. Bidne is the pastor of the parish. The exterior of the new church is of California redwood. The building, which has a full basement with various facilities for parish work, seats 215 in the nave, 50 in the balcony, and about 40 in an adjoining overflow area. The cost of the structure is $32,000. The erection of the building was made possible through two generous loans, one from the building fund of the Bricelyn Church, Bricelyn, Minn., the other from Church Extension. One of the noteworthy features of the new church is the chancel window, which is made up of 540 slabs of antique glass.

Academy, Canton, S. Dak. Next year Bethlehem Church will be host to the Young People's Luther League of the Denver Circuit, organized April 24 this year at Denver.

Pacific

Canby, Oregon. Evangelist Clarence Haaland of Seattle will conduct tent meetings in this city June 7-21.

Silverton, Oregon. At the spring meeting April 24 of the Willamette Circuit WMF in Silverton guests from ALC, UELC, and Free Church women groups of the area were invited. Addresses were made by Mesdames Harvey Hamann, C. Pedersen, and A. L. Hokonson as respective representatives of the groups named. The main address of the convention was given by Dr. S. C. Siefkes, president of the ALC Northwestern District.

Petersburg, Alaska. Petersburg Church, parish of the Rev. John Hopp, received Palm Sunday 22 new members, five of these being adults who were confirmed after a period of instruction.

Burlington, Wash. Miss Darlene Duncan of Aberdeen, Wash., a graduate of the Seattle Lutheran Bible Institute, was installed April 26 as parish worker in the Burlington-Edison parish by the Rev. Frank L. Ericksen, pastor loci.

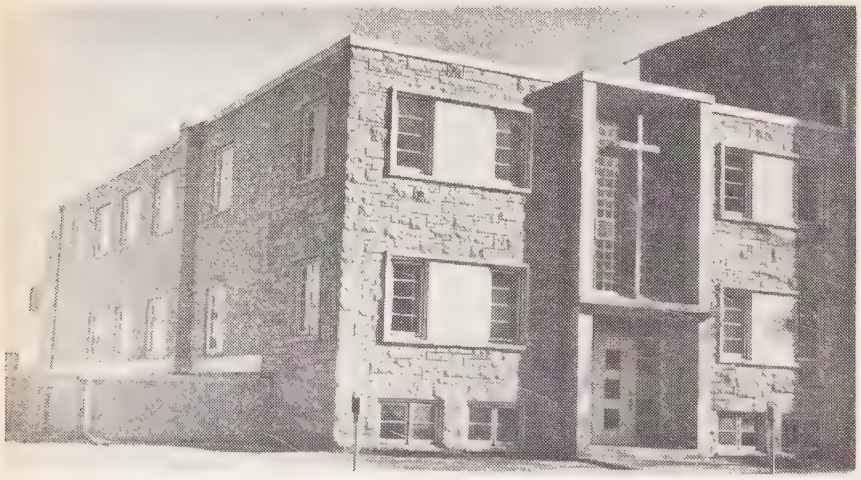
California

Oakland, Calif. At the April meeting of the Ladies' Guild of Central Church the guilds of two other Oakland churches, St. Paul and Trinity, and of Our Saviour's Church, Lafayette, were guests. Three members were given life membership pins: Mesdames Walter Sather, Halvor Peterson, and John Goerges.

OREGON CHURCH DEDICATES $87,000 PARISH BUILDING

Sunday forenoon, May 10, Portsmouth Trinity Church, Portland, Oregon, had its new parish house dedicated, and in the evening it celebrated the 45th anniversary of its founding. Dr. H. L. Foss, president of the Pacific District, officiated at the dedication. Other speakers at the double celebration included C. C. A. Jensen, A. J. Towe, and H. O. Hendrikson, who have earlier served the congregation as pastors, also Dr. J. C. K. Preus, ex tive director of Christian educa and the Rev. C. E. Johnson, exec secretary of the ELC Brotherh With the aid of much donated it was possible to build this stru having over 14,000 square feet of space, for $87,000. The Rev. K Egertson has been the pastor of Portsmouth Trinity Church since fall of 1948

WILLMAR CHURCH DEDICATES NEW EDUCATIONAL CENTER



The new educational center building of the Vinje Church, Willmar, Minn., parish of the Rev. H. B. Kildahl, Jr., was dedicated Sunday, April 26, by Dr. E. C. Reinertson, president of the Southern Minnesota District. The dedication service took place out-of-doors in the forenoon, between two identical worship services. The new building contains among other facilities class rooms, assembly rooms, a chapel, church offices, etc. Sufficient funds have been pledged to liquidate the entire indebtedness $70,000, in two years. On dedication day the offering in pledges and in cash amounted to $50,000. Dedication observances extended over a period of four days. On the preceding Thursday the choirs of the church, 158 voices, gave a concert; the speaker was a son of the congregation, Dr. L. E. Tallakson, president of the North Dakota District. On Friday a congregational dinner took place. On Saturday the parish school gave a dedicatory program, and a film depicting the entire building operation was shown. Saturday and Sunday afternoons in the neighborhood of 2,000 visitors made use of the "open house" at the center.

CONSECRATION OF DEACONESS

Sister Shirley Barns was consecr a deaconess at an impressive se Sunday evening, May 10, at the ch of the Lutheran Deaconess Hom Chicago. Consecrator was Dr. M Anderson, president of the Eastern trict. Following the consecration mony took place a recognition se in honor of three deaconesses who been in the diaconate for fifty y Sister Marie Fredrickson, who s forty years as a missionary deacone China; Sister Mette Hagen, worked for 39 in the same kin service in Madagascar; and Sister grete Tjelde, who has served for n years as superintendent in various pitals besides a long period of se at the Motherhouse. Sister Shirley entered into promotional service ir deaconess cause in connection with ELC Department of Christian Ed tion. During the coming summer will present the deaconess cause at ther League conventions and at m ings of the Women's Missionary eration and the Lutheran Daughte the Reformation, her goal being e ing recruits for the diaconate in creasing numbers.

SUMMER INSTITUTE FOR PARISH WORKERS

A summer institute for parish w ers will be held at Luther Col Decorah, Iowa, from July 19 to The institute is planned to include parish secretaries, directors of p education, directors of youth work, anyone planning to enter any of t fields of service. Mrs. Erling Wold structor in the Department of Relig Education at Luther College, wil the dean of the institute. The mor hours of each day will be devote classes in Bible study, youth work, parish education. Those attending institute will live in Brandt Hall take their meals in the college cafet They will join the summer studen the college in their morning ch hour. The Rev. Gerhard Belgum,

essor of Bible and philosophy at Luher College, will be the Bible teacher. The Rev. Marcus I. Gravdal of Harmony, Minnesota, will teach the class n youth work. Miss Helen A. Strand f the Department of Christian Eduation will teach the class in parish ducation. Relaxation and recreation vill be a part of the afternoon schedule. An Open Forum is scheduled which vill give opportunity for sharing ideas nd asking questions. The day will lose with vespers, the Rev. Gerhard Frost of Luther College in charge.

Cost of the institute is moderate: 3.00 for registration, $5.00 for room nd services, and $1.25 a day for meals n the college cafeteria.

Self-evidently, this institute would be pen to parish workers of other Luheran bodies also. For further infornation write the Department of Chrisian Education, 421 South Fourth treet, Minneapolis 15, Minnesota.

ANNOUNCEMENTS

Peace River Circuit YPLL will meet May 29-31 at Valhalla Church, Valhala Centre, Alberta.

Watertown Circuit YPLL will meet May 30-31 at Clear Lake, S. Dak.

Wanted: 18 or 20 used oak pews, 1 feet long, in good condition. Write he Rev. A. E. Berg, Bigfork, Minn.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number n answering.)

FOR SALE

Farms

160 acre farm situated in the famous Soo line district, just south of Regina, Sask., Canada. 155 acres cultivated; one mile to Lutheran church. Price with 115 acres of wheat and oil rights $200 per acre. Without crop and oil rights $100 per acre. 312-1A

For sale—Small farm, 75 acres, with buildings in Hubbard Co., Minnesota, ½ mile from town. Or would sell house and 40 acres if preferred. Write for particulars. 312-2A

For sale—good 120 acre farm, Polk Co., Minnesota. On county road 2 miles from town. All-Lutheran community. 312-3A

Sixty acre farm for sale in Manitowoc Co., Wisconsin. Dairy farm. Very good soil. Close to Lutheran church. Another 80 acre farm just across road from Lutheran church. Write for further information. 312-4A

For sale—195 acre farm in Dover township, Fayette County, Iowa. Well improved, good buildings, modern house, highly productive. Mile from town and Lutheran church. 312-5A

For sale—213 acre farm in Military township, Winneshiek County, Iowa. Good buildings, REA, excellent stock or dairy farm. Two miles from town and Lutheran church. 312-6A

Homes

For sale—five room house with garage and 3 lots. Has three bed rooms. Close to Lutheran church. Southeastern Richland Co., North Dakota. 312-7B

Businesses

Cafe, seating capacity 75, for sale in Liberty Co., Montana town of about 1,500. Everything new; prosperous town; new, large project. Write for further information. 312-8C

For sale—seven lovely, new one bedroom apartments, 1 studio, 3 garages. Hardwood floors, lots of tile, easy upkeep. Good rental location, near two ELC churches. Income $650 per month. Sale price $52,000. Located in San Diego, California. 312-9C

Grocery store for sale in town in Nelson Co., North Dakota, population 800 and large farming area. ELC church and good school. Priced for quick sale due to death of husband at: building—$6,600; equipment and fixtures —$2,800; plus reduced stock. 312-10C

For sale—grocery store and locker plant in a rural community in eastern Washington. Located in community of ELC church. 312-11C

For sale—grocery store in N. W. Minnesota. Sales last year over $100,000. Strictly Lutheran area. Write for further details. 312-12C

POSITIONS WANTED

Refined middle-aged lady desires housekeeping position for one adult. 312-13D

Practical nurse desires position caring for an elderly couple, living in. Any locality. 312-14D

Position wanted—chief maintenance engineer, 20 years experience, desires to change position to a Lutheran Institution in Minnesota or the Dakotas. 312-15E

Young married Lutheran schoolman, 5 years experience, desires position as Junior or Senior high school principal, or a teaching position with counselling and guidance. Social studies major, science minor. M.A. degree in Secondary School Administration. 312-16E

Lithographer: Veteran, age 33, married, Lutheran, experienced offset platemaker, black and white camera, stripping, photo-composing machine operator, pasteup. Also considerable administrative clerical work. Not afraid of hard work or responsibilities. Desires job with an excellent future. 312-17E

Expert farmer, married, two children, now employed on farm in East, desires position on farm in Minnesota or nearby state. 312-18E

HELP WANTED

Good, dependable woman or girl wanted for work in rest home in southern Minnesota. Board and room, good wages to right person. Pleasant working conditions. 312-19F

Registered Nurse needed for Children's Home in suburban Chicago. 312-20F

Maintenance man and cook wanted for Children's Receiving Home in Illinois. Salary, furnished apartment and a permanent position. 312-21G

1953 BIBLE CAMP SCHEDULE

(Continued from last week)

Luther Park, Chetek, Wisconsin

July 5-11
La Crosse Circuit Bible Camp; Rev. J. L. Ranum, West Salem, Wisconsin, dean.
July 12-18
Mondovi Circuit Bible Camp; Rev. Jack L. Olson, R. 2, Osseo, Wisconsin, dean.
July 19-25
Vernon Circuit Bible Camp; Rev. Arthur M. Vorhes, R. 1, Soldier's Grove, Wisconsin, dean.
August 2-7
Decorah Circuit Bible Camp; Rev. J. N. Lunde, Calmar, Iowa, dean.

Luther Point, Grantsburg, Wisconsin

June 7-13
Hudson Circuit Bible Camp; Rev. E. S. Skaar, Glenwood City, Wisconsin, dean.

Lutherwood, Lake Samish Lutheran Bible Camp, Tacoma, Washington

July 19-25
North Puget Sound Circuit Junior Bible Camp; Rev. E. E. Sandvig, 403 North McLeod Avenue, Arlington, Washington, dean.
July 26-August 1
North Puget Sound Circuit Senior Bible Camp; Rev. Milton Nesse, 411 North "I" Street, Aberdeen, Washington, dean.

Metigoshe Lutheran Bible Camp, Bottineau, North Dakota

July 6-12
Turtle Mountain-Minot Circuits Junior Bible Camp; Rev. Ralph Rusley, Rolla, North Dakota, dean.
July 12-18
Turtle Mountain-Minot Circuits Senior Bible Camp; Rev. S. C. Simundson, Mohall, North Dakota, dean.

Midale, Saskatchewan, Canada

July 6-12
Moose Jaw Circuit Family Week Bible Camp; Rev. J. B. Stolee, Torquay, Saskatchewan, Canada, dean.
July 12-17
Moose Jaw Circuit Luther League Bible Camp; Rev. J. B. Stolee, Torquay, Saskatchewan, Canada, dean.

Minne-wa-kan Bible Camp, Cass Lake, Minnesota

June 15-20
Clearwater Circuit Bible Camp; Rev. O. M. Bratlie, Fosston, Minnesota, dean.
June 22-27
Clearwater Circuit Bible Camp; Rev. O. M. Bratlie, Fosston, Minnesota, dean.
July 6-11
Clearwater Circuit Bible Camp; Rev. O. M. Bratlie, Fosston, Minnesota, dean.

Missouri River Bible Camp, Washburn, North Dakota

July 13-19
Bismarck-Max Circuits Bible Camp; Rev. Erwin L. Holm, Max, North Dakota, dean.

Mount Cross, R. 1, Box 1555, Felton, California

For all National Lutheran Council Churches
July 4-11
Senior Week
July 25-August 1
Junior Week
August 1-8
Intermediate Week
August 8-15
Junior Week
August 15-22
Intermediate Week
August 22-29
Senior Week
August 29-September 5
Senior Week

Nelson Lake, Preeceville, Saskatchewan, Canada

July 6-12
Yorkton Circuit Family Bible Camp; Rev. H. C. Nordmark, Margo, Saskatchewan, Canada, dean.
July 13-20
Yorkton Circuit Luther League Bible Camp; Rev. H. C. Nordmark, Margo, Saskatchewan, Canada, dean.

Ne-So-Dak, Waubay, South Dakota

June 7-13
Madison-Brookings Circuits Bible Camp; Senior; Rev. Richard Nelson, Flandreau, South Dakota, dean.
June 14-20
Sisseton-Aberdeen Circuits Senior Bible Camp; Rev. Geo. Anderson, Groton, South Dakota, dean.
July 5-11
Mitchell-Watertown Circuits Senior Bible Camp; Rev. Peder Lerseth, Hendricks, Minnesota, dean.
July 19-24
Sisseton-Aberdeen Circuits Junior Bible Camp; Miss Ruth Stadem, Sisseton, South Dakota, dean.
July 26-31
Mitchell-Watertown Circuits Junior Bible Camp; Rev. Phillip Westby, Spencer, South Dakota, dean.

Park River Bible Camp, Park River, North Dakota

June 8-14
Park River Circuit Senior Bible Camp; Mr. Gerrit Van Hunnik, Milton, North Dakota, dean.
June 15-21
Park River Circuit Junior Bible Camp; Mr. Gerrit Van Hunnik, Milton, North Dakota, dean.
June 22-28
Park River Circuit Junior Bible Camp; Gerrit Van Hunnik, Milton, North Dakota, dean.

Red Willow Lutheran Bible Camp, Binford, North Dakota

July 12-19
Grand Forks-Goose River-Fargo-Lakota-Cooperstown-Harvey-Valley City-Lake Region-Oakes Circuits Bible Camp; Rev. John Kronlokken, Buxton, North Dakota, dean.
July 19-26
Grand Forks-Goose River-Fargo-Lakota Cooperstown-Harvey-Valley City-Lake Region-Oakes Circuits Bible Camp; Rev. Cecil Johnson, Starkweather, North Dakota, dean.
July 26-August 2
Grand Forks-Goose River-Fargo-Lakota-Cooperstown-Harvey-Valley City-Lake Region-Oakes Circuits Bible Camp; Rev. Howard Benson, Blabon, North Dakota, dean.

Concordia College SUMMER SESSION

June 8-August 7

(8 weeks . . . ½ Semester)

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Liberal Arts Courses, leading to B.A., B.M., and B.S. degrees
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Elementary & Secondary Education
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Riverside Bible Camp, Randall, Iowa

June 7-13
St. Ansgar Circuit Senior Bible Camp; E J. Enderson, 2502 S. Jefferson Avenue, son City, Iowa, dean.
June 14-20
Story City Circuit Senior Bible Camp; E Ocee Johnson, Story City, Iowa, dean.
June 21-27
Story City-St. Ansgar Circuits Intermed Camp; Rev. Walter Carlson, Stanh Iowa, dean.
July 19-24
Story City-St. Ansgar Circuits Junior Ca Rev. A. I. Kvamme, Radcliffe, Iowa, d

Seeley Lutheran Bible Camp, Crestlin California, in San Bernardino Mts.

July 25-31
ELC, ALC, AUG., UELC Bible Camp; I Luther Knock, Temple City, Califor dean
August 1-7
ELC, ALC, AUG., UELC Bible Ca Rev. Luther Knock, Temple City, Cali nia, dean.
August 8-14
ELC, ALC, AUG., UELC Bible Camp; I Luther Knock, Temple City, Califor dean.

Simmie Bible Camp, Simmie, Saskatchev Canada

July 5-12
Swift Current Circuit Family Bible Ca Rev. M. S. Knutson, Kyle, Saskatchev Canada, dean.
July 12-19
Swift Current Circuit Senior Bible Ca Rev. O. H. Olsen, Swift Current, Saskat wan, Canada, dean.

Stony Brook, Long Island, New York

June 26-July 4
Atlantic Circuit Senior Bible Camp; Peter H. Elstad, 202 Claremont Ave Jersey City, New York, dean.

The Pines Lutheran Bible Camp, Fort Peck, Montana

July 13-18
Glasgow-Plentywood Circuits Bible Ca Rev. Ralph L. Okland, Wolf Point, M tana, dean.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Upper Missouri Lutheran Bible Camp, Epping, North Dakota

July 6-12
Crosby-McKenzie-Williston Circuits Junior Bible Camp; Rev. William Humlie, Arnegard, North Dakota, dean.

July 12-18
Crosby-McKenzie-Williston Circuits Senior Bible Camp; Rev. William Humlie, Arnegard, North Dakota, dean.

SCHOOLS AND COLLEGES

(Continued from page 537)

us feel humble, and we wish to justify that confidence."

Dr. Stavig said that construction work will be expedited. "We will hasten the planning as much as possible," he explained, "and hope to be in a position to ask for bids next fall."

DIVISION REPORTS

Solicitors' final reports today for the entire campaign showed the following results:

Churches—O. Clifford Halverson, chairman: First Lutheran, $60,000, Alvin Rogness, pastor; East Side Lutheran, $18,000, H. R. Gregerson, pastor; Our Savior's Lutheran, $10,000, H. M. Blegen, pastor; general church contributions, $2,017; outside church gifts, $60; and memorials, Dr. H. J. Glenn, chairman, $19,750.

Business and Industrial—Duke Tufty, chairman, W. E. Cumming, assistant: Frank Cinkel, $11,220; G. Arthur Norlin, $10,520; Charles Newcomb, $8,135; A. S. Myklebust, $10,775; Charles Stephenson, $4,340.

Professions—Everett Brue, $2,002; dentists, Dr. Eggers, $1,450; medical doctors, Dr. W. A. Arenson, $5,570.

Alumni—Norman Stordahl, $14,970; faculty, board of directors, and employees, Clara Chilson, $11,960; students, John Knudson, $25,874.99.

Executive committee, $16,325; miscellaneous gifts, Dr. Stavig, $1,973; Lutheran Normal School, $1,000 ($7,000 had been pledged earlier).

This gave the grand total of $235,882.59 for the city-wide drive. Other groups included in the drive reports under other categories were the attorneys, Ray Dana, chairman; and the speakers bureau, Francis Smith, chairman.

Most Widely Used

VOCAL SOLOS AND DUETS

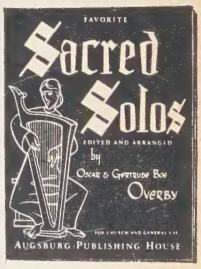
SOLOS:

Like As a Father, Scott. High, Low ..... $ .75
Let Not Your Heart Be Troubled, Speaks. High, Med., Low ..... .60
Prayer, Curran. High, Low ..... .60
O Saviour, Hear Me, Gluck-Buck. High, Low ..... .60
The King of Love My Shepherd Is, Shelley. Med. ..... .60
How Lovely Are Thy Dwellings, Liddle. No. 1 in B flat, No. 2 in C, No. 3 in D flat, No. 4 in E flat ..... .60
How Long Wilt Thou Forget Me (Consider and Hear Me) Pflueger. High, Med., Low ..... .50
The Stranger of Galilee, Morris-Sturgis. High, Med., Low ..... .60
Ninety-First Psalm, MacDermid. High, Med., Low ..... .60
Thanks Be to God, Dickson. No. 1 in B flat, No. 2 in C, No. 3 in D flat, No. 4 in E flat ..... .60
Trust in Him, Hamblen. Low, High ..... .60
The Lord's Prayer, Malotte. Low, Med. Low, Med., Med. High, High. Organ Accompaniment ..... .60
The Lord's Prayer, Malotte. Low, Med. Low, Med., Med. High, High. Piano Accompaniment ..... .60

FAVORITE SACRED SOLOS

Edited and Arranged by Oscar and Gertrude Boe Overby

The Host in White, Grieg
O Perfect Love, Barnby
Gethsemane, Liander
Alone With Thee, O Lord, Conradi
As Sunset on the Ocean, Christiansen
Grace Abundant, Lindeman
Fount of Grace, Sinding
Guided Home, Folk Melody
Seeking Rest, Rinck
Lost in the Night, Finnish Folk Melody
Our Christ, Overby
Beautiful Savior, Crusaders' Hymn



Medium Voice $1.00

DUETS:

The King of Love My Shepherd Is, Shelley. High and Low ..... $ .60
The Stranger of Galilee, Morris-Sturgis. High and Low ..... .60
Sacred Vocal Duet Album
Jewitt: Teach Me to Pray; Father, We Thank Thee; Comfort Ye One Another. Caro Roma: The Silent Voice; God Shall Wipe Away All Tears; I Come to Thee; Grateful, O Lord, Am I; I Am Thy God. Penn: Thy Will Be Done; Others. Blount: Thou Art My God. Rolfe: Closer Still With Thee. For High and Low Voices $1.50

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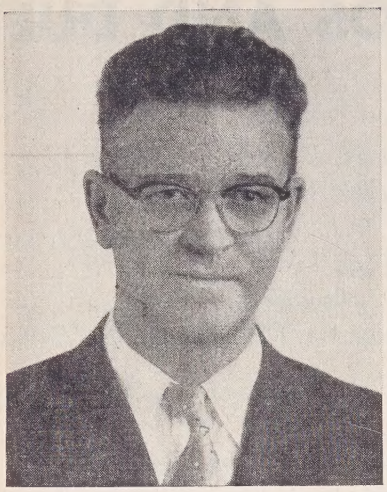

A missionary to China brings direct evidence of the plight of Christians "Behind the Bambo Curtain."

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In the Valley of Decision

BY PALMER I. ANDERSON

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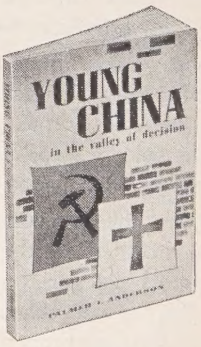

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